to the Barbarian incursions and the arrival of the peoples who were to give those regions their present ethnic character. Even in the remote border-province which stretched along the Rhine, Jews were familiar in the Roman period, as a number of venerable relics serve to show. By the beginning of the fourth century, a Jewish community—fully-organised and with the customary religious and lay leaders—flourished, for example, at Cologne. In 321, Constantine the Great issued an edict curtailing certain privileges formerly enjoyed by the Jews of this city, and ten years later he exempted the "rabbis, heads of synagogues, elders, &c.," from various onerous personal obligations. It was 150 years after this that the Germans first permanently crossed the Rhine and established themselves in the Roman province.

The aliens to-day therefore are not the Jews, the only representatives perhaps in the Rhineland of its inhabi-tants of sixteen centuries ago. As a modern authority has phrased it, "the Jews had settled in Western Europe before many of its most typical inhabitants had emerged from Asia, and before others had crossed the Central European Plain or had traversed the North Sea to invade the West."

There was still, indeed, a considerable Jewish nucleus in the East; but it was henceforth a diminishing quantity. From the late classical period onwards, Jewish history, Jewish literature, Jewish thought, and the predominant part of the Jewish people, have been

inseparably associated with Europe and the Western world.

Yet it was in Europe that the Jews' lot was hardest.

This is not the place to trace the progress and development of Jewish persecution, or to attempt to assess the responsibility for it. It is enough to sum up the result.

It took some time, of course, for the process to be completed. There were isolated corners where something of